is anxious to know what are his moral qualities, and what the moral relation subsisting between him and man. There are, besides, doubts and perplexities which the mind must entertain, but which it feels that it cannot solve. Why these afflictive dispensations of the Divino Providence ? Why such extensive suffering? Why such a separation between man and his Maker ? The mind feels as if it must have left some element out of calculation ; nor will it rest satisfied till, by the aid of the moral law in the heart, (being the fourth object.) it rises to the contemplation of a God who loves virtue and hates vice, and whose government is all ordered with the view of encouraging the one and discouraging the other, and this by reason of a perfection as essential to his natyre as his omnipresence or his benevolence,

It requires an observation of the whole of these four classes of objects to convey a full and adequate idea of the Divimj character. Leave out the first, and we have no elevating idi.:;i of the divine skill and intelligence. Sink the second out <>i sight, and the God that we acknowledge caimot be distinguished from the universe. Leave out the third., and lie becomes a bnitu unconscious force, or at best; a mere name for an aggregate ul' laws and developments. Discard the fourth class of object, arid we strip him of some of the very brightest rays of his glory, and leave a physical without a moral power, and a weak bene-ficence unguarded by justice.

When the mind is fixed on any one of these groups to tlm exclusion of the others, the conception becomes limited, partial, and so far erroneous. When it thinks only of the physical works of nature, it is apt to conceive of their Maker as u mere mecha-nical power. When confined to his providence, it regards nothing beyond his foresight, his sagacity, and the sovereignly of his will. In looking simply at his spiritual

nature, his cluso
and intimate connexion with his creatures is
forgotten. When
conscience is the sole monitor, he is regarded by
his sinful
creatures with unmingled feelings of awe and fear.
The mere
physical inquirer does not rise beyond the idea of
skill and con-
trivance. The believer in an exclusive Providence
makes his
Deity guilty of favouritism and caprice. Those who
look solely
fco the spiritual nature of God are tempted to
remove him into a
region of dreamy meditation and useless affection.
The religion
of conscience lands us in superstition and will-
worship.